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THE BLAVATSKY CENTENARY

It is difficult to write about the most important woman born in the Nineteenth Century without making a wrong impression on the reader. She did not wish to be glorified. In fact, she took pains to mislead people as to her true character, so that they would not be induced to lionize her, or make a "little tin god of her," or anything of that sort. She understood the deifying inclinations of mankind, and was aware that if she encouraged it she could have had the worship of millions. But she put all that aside, and set herself to place her Message before everything.



As compared with the average man or woman, her powers and her knowledge were practically infinite. As compared with her Masters she cheerfully acknowledged that she was but a scholar. Yet this Russian lady, having abandoned her social position where she was entitled to be styled Her Excellency, having divested herself of all that she did not earn by her own efforts, and having devoted herself soul and body to the welfare of the race, has been abused and slandered as the greatest impostor that the world has known. A book written by one of the shameless ones has recently

Having denied her personality she also refused to run the risk of making her teachings a dogmatic system of religion, philosophy or science, but in the spirit of Walt Whitman, desired to "Leave all Free." She only desired to be known as the agent of the Masters who had chosen her, prepared her, and sent her to the West to rescue the Western nations and their civilization from the destruction that was inevitable if they continued to follow their greed and their materialism.

gathered together all the old inventions and scandalous reports that have been refuted over and over again, as appears elsewhere in this magazine, and the world largely accepts the falsities, because the world has not developed the intuition that seeks the substance rather than the shadow.

Men of experience are aware that fierce attacks are only made for cause. If the cause is criminal it is not difficult to discover the crime. Madame Blavatsky lived

in the "Fierce light that beats about a throne," for she was enthroned in wisdom and well-doing, and her life was a challenge to the whole self-seeking world. People do not like to be impeached by their own consciences, and her work and her message stirred up the consciences of the classes who suffer most from hidden things done and undone which none but themselves know. Hypocrisy has ever been the cardinal sin of the intelligent and the cultured, and she who was mistress of all intelligence and all culture, made men like Massey and Sinnett and all who have followed in the same course since, burn with shame in their secret hearts, while their little souls shrivelled in atrophy.

Such a difference as Olcott presents, for example, face to face with her, and then behind her back, at one time writing as her contemporary and later after she is dead, is only to be explained by the dread her high spirit inspired. Men feared to face the lightning glance and exploring omniscience of her eye. Yet she was the tenderest of comforters, the wisest of sympathizers, and no one left her presence empty, who desired to be filled.

Why then have those who have succeeded her failed to realize her purpose, and guided her students with false exegesis into by-paths of darkness? They wished to wear her cast-off garments. They would have ploughed with her heifer, but they could not solve her riddle. None can do that without the single mind, and all those other qualifications of the spiritual man upon which she laid stress continually. It was her ethic and her morality that made men hate her, that roused the Churches against her, that led men of the schools to scorn her and her philosophy of the synthesis of religion and science.

The old race of the nineteenth century scholars is dead and their learning has passed away. A new learning has taken its place, and for that she is largely responsible. Those who read her books today have clearer sight and a wider understand-

ing. When she spoke of an infinitely divisible atom in 1888 she was laughed to scorn, but it is the commonplace of physics and chemistry today. She displaced Time and Space to the confusion of the scholars and today Einstein and Bohr sit at her feet.

There were those in her time who recognized her greatness. Hiram Corson of Cornell University, a man of wide experience, declared she was the most remarkable person he ever met. Thomas Edison joined her Society. William Crookes learned from her. Oliver Lodge heard her lectures. Mrs. Benson and her three distinguished sons, never missed the meetings in Avenue Road. The late Bishop of Norwich was a member of her Society. Tennyson died with her book, *The Voice of the Silence*, lying beside him, and his hand on Shakspeare. The world is beginning to wake up to what an opportunity the Nineteenth Century blindly passed by. Five large biographical volumes have been published in the last few years about her, and only one of these is hostile, taking advantage of the growing interest, to turn a dishonest penny. Her books have been circulated in multiplying editions, and the publication of *The Mahatma Letters* seven years ago has placed the stamp of verity on all she did.

A review in the *New York Times* of the hostile volume was foolish enough to close with the words: "We find no suggestion that her scheme of belief and worship included the saving common sense which expresses itself in a helpful service to society." It would not be possible to compress more ignorance of her whole life-work into fewer words. Her Masters feared that the Message she gave might be overshadowed by the intellectual feast she had provided. The MahaChohan, in a celebrated letter which cannot be read too often, denounces this curiosity and conceit of the merely intellectual.

"In a word, how—seeing that the main objects of the T.S. are misinterpreted by

those who are most willing to serve us personally—are we to deal with the rest of humanity, with the curse known as the ‘struggle for life,’ which is the real and most prolific parent of most woes and sorrows and of all crimes? Why has that struggle become the almost universal scheme of the Universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt of the earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries.”

If the Theosophists say, the letter proceeds “We have nothing to do with all this; the lower classes and inferior races (those of India, for example in the conception of the British) cannot concern us and must manage as they can”, then we have the scorching reply of the MahaChohan: “What becomes of our fine professions on benevolence, philanthropy, reform, etc? Are these professions a mockery? Shall we not devote ourselves to teaching a few Europeans, fed on the fat of the land—many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of occultism. That we—the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha—should ever allow the T. S. to represent the *re-embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange

idea, my brothers. . . . And it is we, the humble disciples of these perfect Lamas, who are expected to allow the T. S. to drop its noble title—that of Brotherhood of Humanity—to become a simple school of psychology. No, No, good brothers; you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to help it effectually by correcting the erroneous opinions of the outsiders, if not by actually propagating this idea. Oh! for the noble unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.”

This is the true spirit of Theosophy, constantly repeated and enforced by Madame Blavatsky. Hear what she said in her magazine, Lucifer, in its first year: “He who does not practise altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.”

She met with much opposition and ridicule from official science for her bold repudiation of the post-Darwinian theories of human evolution. Her whole conception of cosmic development was too subversive of the current views. In her great book, *The Secret Doctrine*, she said in 1888, “Physical humanity has existed on our globe for the last 18,000,000 years. This period was preceded by 300,000,000 years of mineral and vegetable development.” Sir James Jeans has recently arrived approximately at the same conclusion. What

she taught of the evolution of humanity, although it solves all the outstanding problems of all the sciences, biological, ethnical, philological, is still unacceptable to the specialists in materialistic theories.

"As regards the evolution of mankind, the Secret Doctrine postulates these three propositions, which stand in direct antagonism to modern science as well as to current religious dogmas; it teaches (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom." A Round, in her classification, is a period of evolution, at the beginning of which an entirely new phase of evolution is precipitated from the *astral* or etheric subjective world.

Still more radical than her science was her ethic, and when it is accepted generally the world of men will begin to prepare a "new heavens and a new earth." It has two postulates.

"The chief point is, to uproot the most fertile source of all crime and immorality—the belief that it is possible for them to escape the consequences of their own actions. Once teach them that greatest of all laws, *Karma* and *Re-incarnation*, and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger."

It is with profound humility yet with the deepest gratitude that one thinks of Madame Blavatsky and her message to the Nineteenth and Twentieth Centuries. Personally, she rescued me from a bog of ecclesiasticism, a veritable slough of Despond. As the Psalmist says, she "brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." What that means for a young man is Life and Light, and now in my seventieth year I

can still testify "at eventide it shall be light." In my 23rd year after long study of history, poetry, general literature, science and the Scriptures I set out to find Truth, and on the steamer to New York met William Q. Judge on his way back from India. That formed a link which bound me now and forever to H.P.B. and her Masters. One scarcely dares to say how much one owes to her and to Them, for it recalls the feeble and inadequate return that has been made. "Other heights in other lives, God willing."

Albert E. S. Smythe.

LETTERS THAT HAVE HELPED ME."

Compiled by Jasper Niemand.

(Continued from Page 138)

XIII.

DEAR JASPER:

We now have passed from the mere usual and worldly relations of teacher and pupil to that which we will call the *Lodge* for the nonce.

This Lodge is not to be taken up in the pincers of criticism and analyzed or fixed. It is at once everywhere and nowhere. It contains within its boundaries all real Masters, students, guides, and Gurus, of whatever race or creed or no creed. Of it has been said:

"Beyond the Hall of Learning is the Lodge. It is the whole body of Sages in all the world. It cannot be described even by those who are in it, but the student is not prohibited from imagining what it is like."

So therefore at any time any one of its real teachers or disciples will gladly help any other teacher or disciple. But we are not to conclude that, because all are trying to spread truth and to teach the world, we, who call ourselves chela-aspirants or known chelas of any certain person whom we call Guru, can place ourselves at the same

moment under the *direct* tutelage of more than one Guru.

Each man who determines in himself that he will enter the Path, has a Guru. But the time between that determination and the hour when he will really know The Master may be long indeed; in some cases it is very short.

We must now occupy a moment in some consideration of divisions.

Just as the merest private in the army has a general who guides the whole but whom he cannot reach except through the others who are officers, so in this order we find divisions of Gurus as well as divisions of disciples.

There is the Great Guru, who is such to many who never know Him or see Him. Then there are others who know Him, and who are Gurus to a number of chelas, and so on until we may imagine a chela who may be a known Guru to another chela below him.

Then, again, there may be chelas who are acting as Guru—unacknowledged, because *pro tempore* in function—to one or more other chelas.

Now he who makes the resolution above-mentioned, does thereby make a bond that rests in the highest Law. It is not a thing to be lightly done, because its consequences are of a serious nature. Not serious in the way of disasters or awful torments or such, but serious in respect to the clearness and brilliancy of those rays of Truth which we wish to reach us.

We have thereby in a sense—its degree determined by the sincerity and power of our motive—taken ourselves out of the common, vast, moving herd of men who are living—as to this—like dumb animals, and have knocked at a door. If we have revered our teacher we will now revere our unknown Guru. We must stand interiorly in a faithful attitude. We must have an abiding, settled faith that nothing may shake. For it is to mighty Karma we have appealed, and as the Guru is *Karma* in the sense that He never acts

against Karma, we must not lose faith for an instant. For it is this faith that clears up the air there, and that enables us to get help from all quarters.

Then perhaps this determinant or postulant or neophyte decides for himself that he will for the time take as teacher or guide some other chela whose teachings commend themselves. It is not necessary that any out-spoken words should pass between these two.

But having done this, even in thought, he should then apply himself diligently to *the doctrine of that teacher*, not changing until he really finds he has another teacher or has gone to another class. For if he takes up one merely to dispute and disagree—whether outwardly or mentally, he is thereby in danger of totally obscuring his own mind.

If he finds himself not clearly understanding, then he should with faith try to understand, for if he by love and faith vibrates into the higher meaning of his teacher, his mind is thereby raised, and thus greater progress is gained.

We now come to the possible case of an aspirant of that royal and kingly faith who in some way has really found a person who has advanced far upon *the Path*. To this person he has applied and said: "May I be accepted, and may I be a chela of either thee or some other?"

That person applied to then perhaps says: "Not to me; but I refer you to some other of the same class as yourself, and give you to him to be his chela: serve him." With this the aspirant goes, say to the one designated, and deliberately both agree to it.

Here is a case where the real Master has recommended the aspirant to a co-worker who perchance is some grade higher than our neophyte, and the latter is now in a different position from the many others who are silently striving and working, and learning from any and all teachers, but having no specialized Guru for themselves. This neophyte and his "little guru" are

connected by a clear and sacred bond, or else both are mere lying children, playing and unworthy of attention. If the "little guru" is true to his trust, he occupies his mind and heart with it, and is to consider that the chela represents Humanity to him for the time.

We postulated that this "little Guru" was in advance of the chela. It must then happen that he says that which is sometimes not clear to his chela. This will all the more be so if his chela is new to the matter. But the chela has deliberately taken that guru, and must try to understand *the doctrine of that teacher*.

The proper function of the Guru is to readjust, and not to pour in vast masses of knowledge expressed in clear and easily comprehended terms. The latter would be a piece of nonsense, however agreeable, and not any whit above what any well-written book would do for its reader.

The faith and love which exist between them act as a stimulus to both, and as a purifier to the mind of the chela.

But if the chela, after a while, meets another person who seems to know as much as his "little guru", and to express it in very easy terms, and the chela determines to take him as a teacher, he commits an error. He may listen to his teaching and admire and profit by it, but the moment he mentally determines and then in words asks the other to be his teacher, he begins to rupture the bond that was just established, and possibly may lose altogether the benefit of both. Not necessarily, however; but certainly, if he acquaints not his "little guru" with the fact of the new adoption of teacher, there will be much confusion in that realm of being wherein both do their real "work"; and when he does acquaint his "little guru" with the fact of the newly-acquired teacher, that older guru will retire.

None of this is meant for those minds which do not regard these matters as sacred. A Guru is a sacred being in that sense. Not, of course, in a general sense

—yet even if so regarded *when worthy* it is better for the chela,—but in all that pertains to the spiritual and real life. To the high-strung soul this is a matter of *adoption*; a most sacred and valuable thing, not lightly taken up or lightly dropped. For the Guru becomes for the time the spiritual *Father* of the chela; that one who is destined to bring him into life or to pass him on to Him who will do so.

So as the Guru is the *adjuster* in reality, the chela does not—except where the Guru is known to be a great Sage or where the chela does it by nature—give slavish attention to every word. He hears the word and endeavours to assimilate the meaning underneath; and if he cannot understand he lays it aside for a better time, while he presently endeavours to understand what he can. And if even—as is often so in India—he cannot understand at all, he is satisfied to be near the Guru and do what may properly be done for him; for even then his abiding faith will eventually clear his mind, of which there are many examples, and regarding which how appropriate is the line "They also serve who only stand and wait." Z.

(To be Continued). F. 197

SOME EXPERIENCES IN INDIA

By W. T. Brown, B.L., F.T.S.

(Continued from Page 159.)

At this point I may endeavour to show why I mentioned the correspondence, which is before referred to as having taken place in "Light". One evening, shortly after my arrival at Adyar, some letters were being sent by Chelas to their masters, and I was permitted to enter the "Occult Room" and see the process going on. The letters were put into an almirah, in a richly ornamented recess called by some "the Shrine". There were seven of us then present, four of whom were Chelas. These gentlemen, after placing their letters as aforesaid, offered up incense and prostrated themselves according to the Hindu manner of evincing devotion and respect. In about

two minutes Madame, who was standing by my side in an attentive attitude, received a psychic telegram, and indicated that the answers had come to hand. The almirah was accordingly opened, and, in place of the letters "posted", others were there, enclosed in Tibetan envelopes and written on Tibetan paper. D.K.M. (a Chela of the Master Koot Hoomi) discovered something more than was expected, and exclaimed "Here is a letter from my master for Mr. Brown!" I then received from his hands a memorandum, written with blue pencil, and in the following terms:—"Why feel uneasy? Perchance we may yet become friends: I have to thank you for your defence of Esot. Bud., K.H. W. T. Brown, B.L., F.T.S."

I need hardly say how grateful and honoured I felt at being noticed by the Mahatma, whose teachings had so strongly impressed me in the metropolis of England. I rose, and going forward, reverently said, "Mahatma Koot Hoomi! I sincerely thank you." Immediately those present in the room said, "There's a bell—did you hear it?" I said that I had *not*, but, perceiving that earnestness displayed on all the faces, added that I *believed* it had been rung. Madame B. then expressed regret that I had not observed the Master's acknowledgment of having heard my words, and said, "O Master, let us hear the bell once more, if it be possible." We stood silently for about a minute and then there was distinctly heard by all of us (myself included) the sound of a bell. I may say also that, along with the letters received, there was a sprig, which had been freshly plucked and which I kept as a memento until it faded utterly away.

Colonel Olcott, the President of the Theosophical Society, had before my arrival, started on a tour through Central India and the North West Provinces, and it was soon arranged that I might take advantage of the opportunity and join him in his travels. Before leaving Madras, however, I received from Colonel Olcott the letter,

of which the following is an extract—a letter which I make bold to say speaks strongly for the kind consideration and manly honesty of this great and genuine man:—

"And now, before finally taking up the Society's work with me, you must be told just what to expect, so that there shall be no disappointment, nor room for future complaints.

"Firstly, then, the situation here in India is as regards relations of the paramount and subject races, strained and painful to a degree. In short they mutually hate each other. Until this Theosophical movement began, no philanthropist had found a common ground upon which they could unite, nor any upon which the several sects and castes of Asiatics could stand. But there are ample proofs now that in our Society this potential union may be found. Until an act known as the 'Ilbert Bill' was introduced in Council, things were getting on nicely and a cordial spirit was gradually springing up. The Bill in itself was not so important; it simply gave effect, to a very limited degree, to promises often held out to the 'natives' of possible careers in the Civil Service. Events now prove that it was an untimely measure. An explosion of wrath and hatred occurred among the Anglo-Indians and every expression of scorn and contempt was used towards the 'natives'. This of course provoked reprisals in kind, an agitation spread throughout the Peninsula, and a chasm opened between the two races.

"Our Society is so far outside the political hurly-burly that the only effect has been to check the drift of Anglo-Indian kindness towards Theosophy. We are devoted to the revival of the old Aryan wisdom, and therefore have to partake of the moment's hatred of everything Indian. Of course the effect and respect for us is correspondingly growing amongst the 'natives'. As American citizens, Madame B. and I have no difficulty to keep ourselves free from the passions and prejudices that

rage about us, and I go about the country as unmoved by the things that are goading the Europeans as though they did not exist. But can you do the same? Do you feel in your heart that the missionary work of Theosophy is thoroughly attractive? Are you prepared to eat with me the plainest food—to expect neither luxury nor even comfort—to have your private character traduced, your motives pictured as base and sordid, to endure extremes of climate, the fatigue of hard journeys in all sorts of conveyances by land and sea, to know of the existence of the *Masters* yet be denied the privilege to go to them, until by years of toil you have purged your innermost nature of its selfishness and accumulated moral filth, and by working unselfishly for the enlightenment of mankind you shall have fitted yourself for the holy companionship? Think of all this. You have not begun the career as yet. Ponder the situation. If your caste or the world attract you, go to them and be happy. The philanthropist's lot is a hard one; few covet its crown of thorns, fewer still are able to wear it. You are young, life is before you, choose thoughtfully."

"Next, as to serving with me. With me there is your widest and surest field of usefulness, and doubtless the *Masters* will tell you, as they did me years ago, that you must seek them through the Theosophical Society. Should you come to me it must be in the spirit of one who is teachable, earnest and unprejudiced. If you are likely to dislike me because I am American and have my national traits and ways, if you are likely to take offence at brusqueness, perhaps even imperiousness, (for in my absorbing devotion to my work I am sometimes stern and dogmatic, neither sparing myself nor seeing individuals apart from their place in the carrying on of this Herculean work), if you are liable to soon tire of my constant movement and sigh for rest and inertia at home, then do *not* come. For I tell you that I am so dead in earnest that I would

be ready to die any day for my society, and there is no room for any one in my department who is half-hearted.

"But if all these warnings do not repel you, and you have decided to sacrifice yourself, your strength, your talents for our cause, then come and I shall treat you as a son or a younger brother, as the difference in our ages may call for."

After careful perusal of Colonel Olcott's letter and reading between the lines, another indication merely of the "realities" with which in Theosophy an aspirant is presented, I telegraphed in answer the simple words "I come." I then received a cheering message from Colonel Olcott, and prepared to join him on his northward journey.

After a railway journey of six and twenty hours, I joined Colonel Olcott at the town of Sholapur, which place will always be imprinted on my memory as that at which I had the honour first to meet our worthy president.

With the details of our journey my Indian brothers are familiar, but in the hope that it may prove interesting to the Theosophists of America and Europe, I shall endeavour to sketch briefly some of the principal events which occurred on Colonel Olcott's northern tour.

At Poona, Damodar K. Mavalankar, the chela of Mahatma Koot Hoomi, before spoken of, joined the party, which had previously consisted of four persons, viz.—Colonel Olcott, two native members of the Madras Society, and myself. Poona was the place at which Colonel Olcott last treated patients by mesmerism, and great was the disappointment of the branches at all the places, which were subsequently visited, on learning that the Colonel had received peremptory orders from his *Guru* (his immediate superior and teacher) to desist from further treatment for some time. The fact was that the Colonel had benevolently given away so much of his vitality (having treated thousands of sufferers in the course of a single year) that

it was necessary to allow recuperative action to take place, so that he might be spared for the onerous and legitimate duties of his office. Accordingly, at all the places subsequently visited, Colonel Olcott confined himself to teaching the members who happened to be medical men, or who evinced special interest in the subject, the art of healing by transfusion of vitality. So much for the mesmeric treatment of disease, which formed but a small part of the worthy Colonel's labours.

From Poona we went to Bombay, the western capital of India and former headquarters of the Theosophical Society. Here one notices particularly the nation of the Parsis, who, though differing in nationality and customs from the Hindu nation, yet live on terms of brotherly good feeling, thus setting an example to the Anglo-Indians, who never can forget the *material* superiority on which they pride themselves. In the Branch Society in Bombay there are many Parsi gentlemen, who, by the light of the Esoteric Doctrine, can recognize in the "Sacred Fire" their national representation of the seventh or universal principle.

(To Be Concluded.)

THE THEOSOPHICAL SOCIETY IN ASTROLOGY

Looking into the circumstances of the case it is found to be an extremely difficult matter to fix upon an hour and say definitely that at this time the Theosophical Society was born. Many meetings had been held of a more or less non-committal type at which the subject of forming an occult society was broached, but it was not until the evening of October 16th, 1875, according to Old Diary Leaves, that the Society was formed and officers elected.

This date offers many more satisfactory and confirmatory features than the November date, so it has been selected as the most likely one, and the horoscope for 8 p.m.

on this evening gives evidence of considerable strength and importance. Those of you who are interested in Astrology may erect this figure and check over the influences as this article makes some attempt to point them out.

No attempt will be made here to run back over the past and try to align the events with planetary movements; the whole object now is, at this one-hundredth anniversary of Helena Petrovna Blavatsky, to peer earnestly, and as hopefully as may be, into the future. Looking back is seldom a pleasant process, because its misfortune or error is past and cannot be recalled except to correct with super-exertion and then pain, but looking forward is always full of hope and cheer, for whatever the unhappiness coming, we hope by our knowledge and wisdom to overcome or at least mitigate the evil and sorrow.

In the figure for Oct. 16th, 1875, fixed signs dominate the fourth and tenth houses, indicating a firm and tenacious grasp on life of the principles enunciated as the objects of the Society. The principles of humanity and brotherhood are most prominently displayed by the human, intellectual, and fixed sign Aquarius on the tenth house, with Saturn its ruler in the sign, but, alas, retrograde. Six of the nine planets are in fixed signs, which would seem to insure a continuance of at least six lives out of the proverbial nine, and to predicate many years of existence still ahead for the Theosophical Society, but whether peaceful or tempestuous remains for other influences to say.

Two major planets are especially prominent; Saturn in nineteen degrees of Aquarius, close to the midheaven, but retrograde, and Uranus in nineteen degrees of Leo and direct. These two are in fixed signs and in exact opposition to each other. Transits of 1877 and 1888 indicate that both assisted in the issue of Isis and of the Doctrine, but data is not at hand to trace the causes of various difficulties into which the Society fell. The disrupting

and breaking up force is more like that of Uranus, whose tendency is to tear asunder and scatter, and many astrologers now give the rulership of the sign Aquarius to that erratic and unconventional planet. Judging therefore that this planet of the new era exercises the strongest influence on T. S. affairs, let us follow it for a few years and see if there is a way out for us.

Uranus is now in the fiery and cardinal sign Aries, and located in our figure in the eleventh house, that of friends, associates, and associations (organizations) pointing out the efforts now being made so energetically to unite opposing groups on a basis of co-operation or organic union, and failing these, upon a basis of fundamental principles. From the aspect of powerful oppositions there seems small hope of finding a way out by these means, nor will the transit of Taurus by Uranus bring any relief. The moon in Taurus in the occult twelfth house will tend to extend and solidify form, and the transit of Uranus over these, against the opposition of Jupiter and Mercury is more likely to result in the complete breaking up of forms, with attendant unhappiness and misery.

The Theosophical Society must begin to concentrate on Brotherhood in a substantial, even an heroic way. Humanity is more needed in the world than chelaship or adeptship, Charity in great store will be more powerful than Knowledge or erudition, when Uranus reaches the Society's Ascendant — Gemini, in about fifteen years, for

“Whether there be Knowledge, it shall vanish away. . . . Charity never faileth”.

The present passing of Neptune through Virgo is likely to have a tremendous effect on our present social order, and unless the Theosophical Society is in the van of reform, the action of Uranus in Gemini may dissipate its form like mist in the sun.

MADAME H. P. BLAVATSKY AND H. P. B.

Every student who undertakes to write on this subject very quickly learns that he has a very difficult task. For she proves to be an insoluble enigma to all, even to those who knew her intimately. One distinction that may be usefully made is that indicated by the above title. Mr. G. R. S. Mead, who was for some time Madame's secretary and brought more acumen to the study of the problem than most others, has said:

“Yes, I believe in H.P.B. As for H. P. Blavatsky I have no more high opinion of her than had H.P.B. herself, for she straitly distinguished between the two.” And in these words:—“What I have to say is this: you do not know me. . . . I am in prison and cannot show myself as I am with all the desire I may have to. . . . You are right. . . . so far as you know her, the one who is ready to fall into pieces. Perchance you may yet find out your mistake concerning the other—the well hidden party”. In this connection the Master K. H. writes to Mr. Sinnett, saying, with much more to the same purpose, “Notwithstanding that the time is not quite ripe to let you entirely into the secret, I am empowered to allow you a glimpse behind the veil. . . . Acting in accordance with my wishes, my brother M. made to you through her a certain offer, if you remember. You had but to accept it, and at any time you liked, you would have had for an hour or more, the real *baitchooly* to converse with, instead of the psychological cripple you generally have to deal with now.”

All this gives point to H.P.B.'s assertion in her Introduction to *The Secret Doctrine*:—“I may repeat what I have stated all along, and which I now clothe in the words of Montaigne:—‘Gentlemen, I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that binds them’. She adds;

"Pull the 'string' to pieces and cut it up in shreds, if you will. As for the nosegay of *facts*—you will never be able to make away with these. You can only ignore them and no more".

In spite of all this, most of us who write or speak on Secret Doctrine teaching persist in saying:—H.P.B. (really meaning, Madame Blavatsky) says this or that. It may very well be that the real H.P.B. was amongst those who did give us the Secret Doctrine and used Madame Blavatsky to supply the string. But none of us know what, if any, contribution is really hers.

This was the difficulty in the early days of the Theosophical Society. That difficulty has been greatly increased in later years. Many of H.P.B.'s more ardent followers today complain that various exponents of Secret Doctrine teaching have betrayed it by diluting it. But perhaps mere dilution may be, and is for many, really helpful for a while. No, the real trouble is not the dilution but befouling and poisoning. Advantage has been taken with varying degrees of innocence or deliberate imposture of readers as yet incompetent to analyze the mixture served up to them. Hard on such readers? Yes. But, as H.P.B. says:—"There is no danger that dauntless purity cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount".

Surely Madame Blavatsky had her limitations but, ye gods, who would not be willing to accept them if one might succeed in doing a tithe of what she accomplished for the "great Orphan, humanity".

Felix A. Belcher.

THE ONE AGENT

For many years I have been a student of H.P.B.'s writings, and I think I have collected everything, in English, that she has written. The convictions that I have reached, therefore, have not been hastily conceived or dogmatically influenced.

In order to properly understand H.P.B. it is necessary to accept her profound devotion to her instructors, the actual founders of the Theosophical Society. To doubt the existence of the Masters is to discredit all she has written under their inspiration. Those who have any doubts as to the reality of the Mahatmas have no proper place in the Theosophical Society.

No person with an altruistic motive, whose life was a sacrifice for others, has been more vilified, persecuted, and slandered than she. Born into a noble family, with all the early advantages of education and culture, she chose the steep and thorny path rather than live in ease and luxury. Her status is unassailable, and within the last decade there have appeared two books in particular, *The Mahatma Letters*, and *Letters from H.P.B. to Sinnett*, which confirm her place in the movement and her connections with the adepts, who were members of the first section of the society, as set forth in the declaration of Principles and By-laws, in the first volume of the *Theosophist*, April 1880, page 179. This document affirms that the highest or first section is composed exclusively of proficient or initiates in esoteric science and philosophy, who take deep interest in the Society's affairs, "whom none but such as they voluntarily communicate with, have the right to know."—H.P.B. never claimed to be anything but a member of the second section.

As early as 1881, the Master Koot Hoomi, in a confidential communication concerning H.P.B. received by A. P. Sinnett at Simla, gave some pertinent explanations regarding her connection with the adepts. Sinnett had complained that she was a very undesirable transmitter of Mahatma messages. In that letter, published on page 203 of the *Mahatma Letters*, the Master says; "After nearly a century of fruitless search, our chiefs have availed themselves of the only opportunity to send out a European body upon European soil, to serve as a connecting link between that

country and our own." That "connecting link" was H.P.B.

Seven years later, the same master in a communication to Colonel Olcott, who, in spite of his special opportunities to know H.P.B., during the fourteen years he had been with her, never really understood her, again attested her position with regard to her masters. This letter was published in *Lucifer*, page 146, volume 3, (or rather, parts of it) and published, in full, in a volume, *Letters from the Masters of the Wisdom*, printed at Adyar, 1919. Olcott was on his way to England, in open revolt against H.P.B. The master says; "His thoughts about her were dark and sinful". He was adjured to try to remove such misconceptions as he would find in London by kind persuasion and appeal to the feelings of loyalty to the cause of truth, if not to the masters. K.H. said; "Make all these men feel we have no favourites or affections for persons, only for their good acts and humanity as a whole; but we employ agents, the best available. Of these, for the past thirty years, the chief has been the personality known as H.P.B. to the world, but otherwise to us. There is no likelihood of our finding a better one for years to come; your Theosophists should be made to understand that".

He further emphasizes this by saying that the masters had not abandoned her, and she was not given over to chelas; that she was their direct agent.

Since the passing of H.P.B. in May 1891, many self-acclaimed leaders have appeared, who have asserted that the Mahatmas were in direct communication with them. I consider all these claims as aberrations of deluded personalities. My advice is to compare and contrast the writings of later figures in the movement with what she left to us. A spark of intuition which can be developed in each one of us into a flame, by individual effort, and meditation, will soon put us on the right track. H.P.B. did not claim to be infallible, neither did her teachers, but her fallibility

was relative. She had a marvellous insight into human nature and was undoubtedly the greatest character of her generation in her sphere of activities.

The keynote of the motive that spells disaster not only to the Theosophical Society but to any similar organization, was sounded by her in her last letter to the American convention of Theosophists, read by Annie Besant. It should be absorbed and remembered by everyone aspiring to a real understanding of life, as elucidated by the philosophy of Theosophy. Here is her advice;—

"Self watchfulness is never more necessary than when a personal desire to lead, and wounded vanity dress themselves in the peacock feathers of devotion and altruistic work".

W. M. W.

BROTHERHOOD IN ACTION

Since joining the Theosophical Society, I have listened to many addresses on various subjects but I do not remember ever hearing one on the subject of Brotherhood—and yet it seems to me that this subject is our whole platform. When we join the Society we are asked to subscribe to one belief—a belief in the Universal Brotherhood of Humanity. The first object and—the most important reason for the Society's existence is to form a nucleus of that same Brotherhood.

Why is it that so few think it worth while to talk on this subject—we have many members that could make a real decent job of it. Is it because everyone takes it for granted that everyone else knows all about it? Do we know all about it? I am afraid that if each of us were to write down what we understand by the term "Universal Brotherhood" we would have more different answers than there are different religious sects in the world—if the Society has that many members.

Did it ever occur to you that our pro-

fession of faith and the first object of the Society are something of a paradox? How can you form a nucleus of something which already exists? Talk about your contradictions in the Bible, yet we know our founders were not fools. What then are we to think? It seems to me that while there is a close connection between our profession of faith and the first object of the Society, that the latter was intended to be a manifestation of the former. Suppose we consider them for a short space of time.

"I believe in the Universal Brotherhood of Humanity". Each of us who are members of the Theosophical Society has subscribed to that. Belief and Faith to my way of thinking are synonymous and so I refer to it as our profession of faith. What is this thing we believe and have faith in. Is it like God? Just something which is, but which we cannot define; Something that we just feel to be true without knowing why? Well, perhaps in its highest aspect it is, but I am not satisfied to leave it at that.

If we study the dictionary we will find that the word "Brother" is used rather loosely, but one definition appeals to me, which is—one of a number of persons associated in a common interest. No doubt you have all heard the expression "all men are brothers". The Christians say all are one in Christ, or rather all are one who profess faith in Jesus the Christ. Some Christian sects narrow this by claiming that only those who belong to their particular church are one in Christ, and yet, they send missionaries to Foreign lands! If you ask them why, they will say because Jesus said "go preach the Gospel to all people". I usually ask too many whys for would-be Christians, but I ask again—Why did Jesus or, if they like it better, the Son of God, give us such a command? Of course I am placed as a sacrilegious person—which worries me not at all—but I must have a reason and a sufficient one. As I see it, there is a reason, a nice selfish one, and the reason is that all men are parts

of one unit just as the cells in an orange in total constitute the orange. We could use any number of similes which would illustrate the fact that we cannot have a whole unless all the parts are present, and it is the whole of Israel that must be saved. Just as a fruit grower may strive year after year to develop a perfect orange, just so must the Souls of men reincarnate year after year until Humanity is brought to perfection, and those souls who have brought their individual cell to an advanced stage, recognize the law which binds them to the whole and strive to awaken their brother cells so that they may become aware of themselves and their unity with the whole and their responsibilities thereto.

When I say that I believe in the Universal Brotherhood of Humanity, I mean that I believe that we are all members of one Unity, that the actions of one individual whether good or bad, affect the whole of Humanity, either advancing or retarding its best interests; that it does not matter how perfect we ourselves may become, we cannot enter Nirvana until we enter with all of Humanity. If you do not agree with me please read the last page or two of the Voice of the Silence by H. P. B.

Suppose we now consider the Society's first object—*To form a nucleus of the Brotherhood of Humanity*. What did our founders have in mind? Please consider that word "form". That word suggests Action, and our first object is still to form. I am afraid that many members of the Society think the forming has been done and that we may now safely forget about it and proceed to the second and third objects. Somehow, or for some reason, I am not satisfied to pass by that first object. I will grant you that if the nucleus is once formed—that is the end of the forming. A thing can have only one beginning or centre. But why was it proposed to form a nucleus of something which was already in existence. I think it is clear that what our founders had in mind was not in exist-

ence. That was a band of persons who believed in the Brotherhood of Humanity and who were willing to give their belief form. I think the Masters in their letters to A. P. Sinnett, made it abundantly clear that the first duty of the Members of the Society was not merely to admit Brotherhood, but to act as though they believed it. If any member of the Society has any doubt as to what the masters had in mind, I would suggest that he or she read chapter 25 of the Gospel according to St. Matthew. I don't suppose I need to say where Chapter 25 of St. Matthew may be found.

My friends, I am sorry to have to say it, but I think the Theosophical Society is a failure. There is not sufficient real life in it. And why? Just because the members as a whole—perhaps we could still find enough members for a nucleus—because the members as a whole have misunderstood the first and prime object of the Society. We hear whispers from Adyar about certain Masters. To me, their Masters smack of the Duggas. I think it is clearly evident that the Masters of the White Lodge have given us up. At least they have ceased to have special interest in us. But, friends, I haven't lost faith in the Masters. There is plenty of evidence that they are still on the job, and though this Society may no longer be their Spearhead, we individually can assist them in their work, in the Society, and out of it. Some members may be satisfied to sit smugly back and say—"look at the vibrations we are sending out"—but I ask you, what kind of vibrations is the Society sending out? I am satisfied that the right kind of vibrations are being sent out, but they are being sent out by the White Lodge. At least the main stream is. Is it not a shame that we could not have been the radiating point or points on this outer plane? And so we might have been, if we had used the Second and Third objects as a means and not as an end.

Let us look about us and see what is going on in the World. Have we ever be-

fore heard so much talk about peace; have we ever had so many fraternal societies, many of them with social service programmes; have we ever had so much tolerance shown in both religious and secular circles? Have we ever before had such wide-spread interest in Relief, Unemployment Insurance, and Old Age Pensions? What started it?—a great war! Do you remember with what horror we read of the happenings in Russia—consider what is happening now? Official reports say the five-year plan is well under way and that they are ahead of their schedule. I know we hear rumours and see moving pictures of hardship in Russia, but anyone who knew anything of conditions in Russia under the Tsars will tell you that conditions for the masses could not have been much worse. Anyway what is a little hardship now with the anticipated end in view.

We Canadians will remember the stories that our parents or Grandparents had to tell of hardships in this country, but I don't remember ever hearing them say that it was not worth it. You know it is so easy to forget the past, but it is good to remember it—helps us to keep our balance. The five-year plan is going to be a success, because I am convinced that the White Lodge is behind it. Some may argue that it cannot be a success because they do not acknowledge God. I say that if they practice Brotherhood, they are obeying the will of God and He will claim his own. Up until recently the Russians have been simply tearing things down, but they are beginning to build now, and there is plenty of evidence that there is some long-headed thinking being done—Show me the man or country that can think clearly and I will write success after his or its name.

Have you ever stopped to consider what the success of the five-year plan will mean to the rest of the World—what it will mean to Canada? Do we want a revolution in Canada? I don't think so, but it will come as sure as guns unless steps are taken to

ensure a decent livelihood for all. I grant you that a great deal has been done, but more must be done. The present situation is intolerable—even though it does only happen in cycles. To-day it is common knowledge that there is plenty of everything in the Country, and the man out of work is beginning to ask why he can't have it. He is willing to work for it. How long will he and his like sit idly by in a land of plenty and see a few unfaithful custodians of accumulated credit or exploiters of Humanity keep it from them? I tell you we are sitting on a powder barrel and the success of Russia's five-year plan is all that is required to set it off. But the powder can be removed by those who control the country's purse strings, or our Government can take steps gradually to bring about Government control of all production—particularly the production of the necessities of life.

I said a few minutes ago that the Society was a failure. By that, I mean that it has not accomplished all that it might have done. The Theosophical Society has done a great deal, and I personally am under a very considerable obligation to it. But—think of the power it might have had, and particularly at this time when it is so badly needed.

My friends, the society may lack the necessary prestige and it may not be closely enough knit together to become a driving force, but we individually can still do our part in the cause of Universal Brotherhood. We have to decide what is best for the majority. The inner voice will guide us if we are unselfish enough. After deciding what is best, throw your full weight behind any action that is taken in that direction. But, my friends, while you are waiting for something big to start, do not overlook any opportunities to practise Brotherhood in a small way. Remember—many streams combine to make a river.

John Bailey.

St. Catharines, Ont.

THE BLAVATSKY ASSOCIATION

In view of the past and present controversies and discordant claims in the various Theosophical Societies, the Council of the Blavatsky Association think it desirable to make a statement as to their position, since it does not appear to be generally understood.

Strictly speaking the Blavatsky Association is not a "Theosophical" Society. Its title was deliberately chosen in order that it might not be identified as one of the numerous "Theosophical" Organizations. Its Constitution was expressly drafted so that it should not be identified with either the claims or activities of "Theosophical" Organizations or individuals. It is concerned wholly and solely—as the opening statement of its Constitution declares—with: "the purpose of perpetuating the Memory and Work of H. P. Blavatsky; to promulgate her teachings and defend her name and reputation."

Although recognizing to the full the value of the work done in this direction by other individuals, the Council have always maintained, and will still maintain, the policy of working as an independent Society, unassociated with any other Organization either directly or indirectly.

For the Council of the Blavatsky Association.

Iona Davey, Hon. Sec.

26 Bedford Gardens,
London, W. 8, England.

A MANUAL OF PSYCHOMETRY "THE SOUL OF THINGS"

by Wm. and Eliz. Denton

This is the only extant work which gives the results of a trained scientist's enquiries into the origin, evolution and workings of sense and form, with the special aid of the faculty of Psychometry.

By a happy chance I have found a small supply of the third edition, in three volumes, in which this work was published in 1873, now believed to be long out of print.

Sets can be had, postpaid, for \$5.00

Volumes One and Two, only, at \$2.00 each.

My "Suggestions" for reading sent on request.

N. W. J. HAYDON

564 PAPE AVE., TORONTO (6)

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

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OFFICIAL NOTES

Mr. J. F. M. Mitchell who writes the reply to Mr. Roberts is a brother of Mr. Henry Bedinger Mitchell, of Columbia University, and able contributor to The Theosophical Quarterly.

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Volumes x. and xi. are now ready in neat cloth binding, 384 pages, \$2. each, with title and index postfree. Those who wish for the separate title and index can have same on enclosing a postage stamp. We have one or two full sets of the eleven volumes of The Canadian Theosophist, for \$22. the set, carriage free. Those who wish them had better apply at once.

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“The Theosophist,” Adyar, promises a special Centenary issue for August; it will be on sale for non-subscribers at Fifty Cents a copy. It will contain many valuable articles and some by Madame Blavatsky never printed before, with much in-

formation from headquarters, pictures, and tributes from the various National Societies and prominent surviving Theosophists.

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We have no regrets about publishing the information sent us regarding the alleged refusal to furnish Mss. data from Adyar, since it has called forth the interesting statement from Mr. Jinarajadasa. We frequently find that the best way to get information is to publish a rumour or statement by some one who does not know or thinks he knows. The truth then appears. We wish our truth-tellers did not require to be jogged so often.

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The portrait of Madame Blavatsky which appears on our front page is an unusual one, and was taken in New York, we believe, about the time she first came there in 1874. The terrible picture drawn of her by Bechhofer Roberts is evidence that he knew nothing of the woman of whom he wrote, and her distinction, her breeding, her innate ladyhood are apparent even in a photograph. We have to thank a friend for the use of the portrait.

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We believe readers and students will find the list of books and articles published by or about Madame Blavatsky of considerable value. Mr. Morris notes that it is not complete. We should be glad to have the assistance of our readers in bringing it as near completion as possible. We shall be glad to forward to Mr. Morris any notes that may be sent in of articles or books not included in this list. There is work here for some who have the time and are not otherwise engaged.

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The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England, has reprinted in a beautiful edition, the memorial volume issued after the death of Madame Blavatsky—“H. P. B. In Memory of Helena Petrovna Blavatsky by some of her Pupils.” The book is hand-

somely bound with H.P.B.'s own seal stamped on the blue cover in gold. Of the original contributors only seven or eight survive out of about two dozen. A great many interesting illustrations of Madame Blavatsky are included. The book may also be had from John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2.

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Mr. Cecil Williams' article in our May issue has attracted attention abroad, and there is much interest in following up the facts mentioned. A correspondent tells us that new discoveries are being made constantly but official science is so opposed to the theories they confirm that some are actually hiding the facts. This suppression of the truth, tampering with evidence, and concealment of facts is going on however. Canadian Theosophists should be on the alert for discoveries in our Dominion, which once was the arena for a great civilization and may be again, if our politicians do not debauch the nation beyond redemption.

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We desire to call the attention of our members and subscribers to the regulation by which those who have not sent in their dollars before the next issue will be cut off the mailing list. This is in accordance with post office regulations, and the General Executive wishes the order enforced. Members who are unable to pay the full \$2.50 can at least send in \$1. and the balance as soon as possible. A correspondent writes us, fulminating against our Canadian members who are so slack in paying when in the United States the fees are higher and in Great Britain double and even higher in other places. He thinks we should have charged \$5. from the beginning and saved all our financial worries. Do our members ever think of what the churches pay in their weekly collections and envelopes? Theosophy is surely worth five cents a week!

The following volumes have come to hand and will be reviewed in due course: Talks on Light on the Path by Mrs. Besant and C. W. Leadbeater, The Twelve Principal Unpanishads, Vol. I. by Dr. E. Roer, Theosophy Past and Present, Convention Lectures for 1929; The Future of the Theosophical Society, Convention Lectures for 1930, The Future of the T. S., being one of the Convention lectures by C. Jinarajadasa; The Master, Meditations in Verse, by C. Jinarajadasa, The Personality of H. P. Blavatsky by C. Jinarajadasa, all the Theosophical Publishing House, Adyar. Fifty Years of Theosophy in Bombay by K. J. B. Wadia, also T. P. House, Adyar. Scientific Religion, Vol. i, by G. N. Gokhale; Karachi, the Educational Publishing Co. "Moments with H.P.B.," extracts from her writings, Harbison and Harbison, Oceana, California. "White Desire," poems by Dr. Fewster, Overbrook Press, Ottawa. "Arrows of Flame", poems by Meredith Starr, C. W. Daniel, London, England. "The Temple of the Body," Mabel Beatty; "Man and his God" by W. K. Scudamore; "Intelligent Revolt" by Dora E. Hecht, all Rider & Co., Paternoster Row, London, E.C. 4, England.

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In connection with Mr. Ernest Wood's letter, published last month with its admission of the undoubted unwieldiness of the machinery of the Theosophical Society, the difficulty of getting the General Secretaries to vote on important questions, and so forth, it is of interest to run over the list of the National Societies as presented in the General Report, and to compare the membership. Colonel Olcott apparently organized the Constitution on the lines of the United States, where in the Senate the representatives of Rhode Island have as much weight as those of New York State. Of the 47 National Societies only eight have over 1000 members each. They are the United States, England, India, Australia, New Zealand, Netherlands, France

and the Netherland-Indies. Those which fall below 100 are Czechoslovakia, with 90; Ceylon, 98; Paraguay, 72; Peru, 87. The other 35 vary from 117 up to 761. It would seem to be a good plan to adopt the League of Nations method, giving a full vote to Societies with over 1000 members and an extra vote for every additional complete 1000 members, while the other smaller Societies collectively be given representation of seven votes, these to be exercised by groups of seven Societies each year in the order of their standing on the list, which is according to seniority. In this way every one of these minor societies would be directly represented every five years, or as soon as it attained a membership of 1000. This would reduce the present unwieldy membership of the General Council, and would probably work practically for many years. If at any time the Societies numbering over 1000 became too numerous, the standard could be raised to 1500 or 2000.



We regret that space this month does not permit a fuller review of the Magazine exchanges. "World Theosophy" is the first of the Centenary issues to reach us and the contents do Mr. and Mrs. Hotchener proud. The illustrations are excellent and the various tributes from prominent Theosophists, past and present, are most interesting. Reprints of newspaper articles of over forty years ago are specially so. They speak of Mr. Judge as editor of *The Path*, which was first published in 1886, so the account must be subsequent to this date. The Aryan Path for June and July are to hand and it is not too much to say that this magazine is rapidly taking the foremost place among the Theosophical periodicals. It is running the Quarterly a close race. Among the writers contributing are A. H. Krappe, William Kingsland, Dr. Sir Jivanji J. Modi, Edmond Holmes, J. D. Beresford, Robert Sencourt, J. M. Kumarappa, C. E. M. Joad, Margaret Thomas, Clifford Bax, etc. The Aryan

address is 51 Esplanade Road, Bombay, India. The editor spreads a cunning net. *The Theosophical Path*, Point Loma, also presents an attractive bill of fare. C. J. Ryan writes on archaeological discoveries and Dr. de Purucker continues his articles on Theosophy. The Adyar *Theosophist* for July has also an excellent list of contents, including esoteric notes by H.P.B. "Theosophy" (Los Angeles) announces a new edition of "Isis Unveiled" but we regret that a new and complete index was not prepared for this welcome occasion. Also that by photographic reproduction the fatal misprints will be perpetuated which H.P.B. called attention to in her last article. The pages on which these occur might well have been reset. "The Beacon" has a number of original articles, and it is not merely to find fault that we wonder why the editor permits the tampering with the Gayatri verse in the version first published by *The Path* and written, we believe, by H. T. Patterson. The mutilation of texts is one of the most serious of literary crimes. "Proteus" in its third issue continues to be a highly valuable adjunct to occult literature. The astrological articles will appeal to many students hitherto relegated to the regions of heresy. Dr. Crow's cooperation will give this ancient science a new birth. His long paper on "The Human Face in Health and Disease" takes a new view of physiognomy. Address 140, The Grove, Stratford, London, E 15, England.

AN EXPLANATION

As the "Watch-Tower" is being printed off, the mail brings the *Canadian Theosophist* for May, with the following:

We are informed that Mrs. Besant "has made things difficult for the complete edition of H. P. B. by withdrawing her promise to allow access to the records at Adyar. Files have been discovered of all the Spiritualist, and some of the Indian periodicals to which she contributed, in the British Museum or the India Office

Library in London, or in some libraries in U. S. A., but there are certain Indian publications, not to be had in London, nor in the Calcutta library. Some of these are no longer in existence, and the chief hope was that H.P.B.'s articles in them would have been pasted in a scrap book and preserved at Adyar".

Had Dr. Besant so refused, she would have reported to the meeting of the General Council, as is her custom, such an important reversal of her promise. The Canadian General Secretary might surely have suspected that there was something wrong somewhere, before giving further circulation to such a false statement in his magazine. A cable to Adyar would have brought him a quick reply. The facts are as follows.

In a letter dated April 24, 1930, Mr. J. H. Fussell asked Dr. Besant's co-operation in publishing

a uniform, complete edition of all her (H.P.B.'s) writings—not alone of her books and the articles that have appeared, for instance, in "A Modern Panarion", and in the magazines, *The Theosophist*, *Lucifer*, and other Theosophical publications, but as far as possible all her letters and miscellaneous articles which have not been made available to the public in convenient form.

In Geneva on June 28, 1930, in a cable to Dr. G. de Purucker, Dr. Besant said: "I shall gladly co-operate in the plan to issue a centennial edition of the complete works of Madame Blavatsky". After the first dramatic but vague intimation of an intention to issue such a uniform edition, nothing further has been received from Dr. de Purucker giving details as to volumes, titles, size, etc., of the proposed edition.

Dr. Besant has not withdrawn her promise. At any time that any accredited agent of Dr. de Purucker, or of any other Theosophical organization, cares to come to Adyar, all the archives of the Society at Adyar will be placed at his service to

make any copies or extracts he may desire. The material fills one large steel cabinet and a large steel trunk; every item has been catalogued, and the typed catalogue alone covers 305 pages.

It is out of the question to send from Adyar any part of the archives; they cannot be replaced in case of loss. Last year a proposal came from Mr. Fritz Kufz to send to the United States some of the archives heavily insured, as a loan exhibition in connection with the H. P. B. celebration at the Theosophical Convention in Chicago; but the General Council of the Society at its annual meeting on December 30, 1930, refused the request, as no amount of insurance can cover the loss of such valuable documents.

The work of copying out all the letters of H.P.B., all the articles contributed by her to newspapers (they are pasted in her Scrapbooks), and all general data concerning H.P.B. requires a special staff, and involves an expense which the Society cannot for the moment bear. Some part of the material has been already selected and published by me in *The Theosophist* in the course of the last few years; some more is being prepared under my supervision by Miss M. K. Neff to be issued as a book.

The material requires the greatest care in handling, as much of it owing to its age is apt to break or tear. But none of the material is "copyright" and exclusive to the Society, for all that concerns the Founders is knowledge for all interested in the Theosophical Movement. The E.S. has its own archives, but as that organization is distinct from the Theosophical Society, its material does not come under the control of the Executive Committee of the Society.

C. Jinarajadasa.

Acting Chairman, Executive
Committee, Theosophical Society.

A GIFT TO NIECES OF H. P. B.

The attention of the Executive Committee of the Society has been drawn to the straitened circumstances of the two surviving nieces of H.P.B.—Mademoiselle Jelikhovsky and Madame B. For several years, a donation in respect of the three volumes of *The Secret Doctrine* has been regularly paid to Mademoiselle Jelikhovsky. The payments were made by the Theosophical Publishing House of London, on behalf of its proprietor, Dr. Annie Besant, till the year 1921, when the Publishing House was transferred by Dr. Besant to the four National Sections of England, Scotland, Wales and Ireland. In 1928 the business went into bankruptcy, involving heavy losses in which all recipients of royalties suffered. In this financial loss, a considerable sum which would have been paid to Mademoiselle Jelikhovsky was lost. After liquidation, Dr. Besant resumed proprietorship of the concern, and the bankrupt stock was purchased by her, largely to safeguard the receivers of royalties. Since that time, donations have once again been paid to Mademoiselle Jelikhovsky; but, owing to depression in the book trade, the amount received by her is now very small.

Under these conditions, an appeal has been forwarded by French friends of these ladies for some extra assistance to be rendered to them, particularly in this centenary year of the birth of their aunt, H.P.B. The Executive Committee have approved of the suggestion, and recommend the starting of a fund which can be given in the name of H.P.B. to her two surviving nieces. Mr. A. Digby Besant, manager of the Theosophical Publishing House, London, the son of Dr. Besant, has consented to be the treasurer of this fund. The Executive Committee of the Society has made a contribution to the fund, and requests the General Secretaries to do what they can to help it. Will they kindly send any sums collected by them directly to Mr. Digby Besant, *not to the Treasurer at*

Adyar? The money should be forwarded to Mr. A. Digby Besant, Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1.

H. P. B. CENTENARY ISSUE OF "THE THEOSOPHIST"

The August, 1931 issue of *The Theosophist* will be a special Centenary Number, containing almost exclusively articles from the pen of H.P.B. Some of them have never been published before, and others so very many years ago that most members know nothing of them. In addition, two very able pen and ink sketches and one in crayon will be reproduced, which will show H.P.B. in a new role as painter and cartoonist. One of these illustrations gives in her own handwriting the record of her first meeting with her Master.

Extra numbers of this issue of *The Theosophist* will be published purchasable by those who are not subscribers to the magazine. The special issue will be ready on August 1st, and its price will be in India Re. 1., Foreign 2 sh. or 50 cents. Post free. All orders should be sent *not* to me, but to the Manager, Theosophical Publishing House, Adyar, Madras.

C. Jinarajadasa.

AMONG THE LODGES

For this the fifth consecutive summer season the activities of Toronto Lodge are being augmented by the presence with us of Mr. and Mrs. Roy Mitchell of New York who have again chosen, in spite of having emerged from a heavy season's work at New York University, to spend their vacation with us in this manner. Our members and a large number of friends have come to look forward each summer to their presence and show their appreciation and support by sustained attendance at our meetings. The energy that Mr. Mitchell has again brought to his work has commanded the same kind of demonstra-

tion this year as hitherto. The Sunday morning series which he has devoted to the mystical and theosophical aspects of Platonism have brought large and interested audiences including many serious students. Mr. Mitchell is well qualified for this task having been many years a student of Plato, and in this series which will continue on Sunday mornings during August, he undertakes to weave the Platonic Dialogues into a related Theosophical series which we believe has not before been attempted. Mr. Mitchell is also giving each Sunday evening while here popular expositions of Theosophical subjects. Our Executive, in common with other Executives all over the World is preparing to commemorate the hundredth anniversary of the birth of H. P. Blavatsky on August 11th which will have taken place by the time this appears in print. Prominent references to this we note are appearing already in the secular press and whether in eulogy or otherwise, indicate the widespread and ever growing interest in the Society's great Founder and the teachings she restated to the world. Under the article "Crusts and Crumbs" in the current issue of the Toronto Theosophical News the writer says, "Let us remember that she gave this message, 'Every one of you is an incarnation of his own God'. She was one of those who had realized something of this Godhood". Reference to the commemoration will appear in our next issue. We are gratified to announce an addition of four new members to our Lodge since last month.

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The Orpheus Lodge report this month consists of condensed notes of its studies dealing with the After Death States. Of the many theories of the after death state, the Theosophical hypothesis is the only one which fails to break down under searching examination and analysis. It teaches that the only form of consciousness possible to the normal individual after death is one which is purely subjective. It is important therefore to clearly understand the dif-

ference between objective and subjective states. Normal waking objective consciousness is characterized by a keen awareness of ourselves and our relation to our surroundings. It is made possible by the ceaseless bombardment of our senses by the energies of nature around us which produce sensations, which by long practice, through the power of the mind, we have learned to automatically build up into impressions and concepts. During a lull in this bombardment, when nothing especially attracts our attention, we tend to sink into the subjective state called revery. The study of this form of consciousness furnishes one of the best clues we have to the after death state. In this condition of revery the mind, no longer stimulated through the senses from without, turns inwards upon its own contents. Memories and elaborations of past experiences pass as a constant stream of impressions through the mind. Completely oblivious of its surroundings, unaware of the passage of time, the mind is a purely passive state where conscious effort is impossible, and all sense of self in contrast with the surrounding universe is completely lost. During life the diverse and often conflicting energies and tendencies of an individual are integrated into a personality by the I-making faculty of the mind,—Ahamkara. This integration in the average individual is not very strong, and it is easily disturbed by such things as strong emotions, drugs, and hypnotism. A partial dissociation can be most readily studied in people under the effects of alcohol; tendencies held in subjection normally now come to the surface; the dignified person often becomes clownish, the jovial person, churlish, etc. With the death of the body the late personality disappears forever. With the loss of the sense organs Selfconsciousness is lost and there is nothing to maintain integration of the groups of energies which made up the personality, and dissociation sets in. There are two major sets of opposing energies in the human individual, the spiritual

and the terrestrial, and these are now free to gravitate each to its own centre. The spiritual or those tendencies which have been suffused with the energies from man's higher nature, his more or less purified will and intelligence, aggregate to form a new and purified personality which is gradually reborn into the state called Devachan; whilst the terrestrial centre consisting of the animal passions and the accumulated worthless material of the last life form the Kamalokic shell which drifts in the astral currents and gradually disintegrates. All those unselfish energies, the desire to express love and affection, and the plans to help others, etc., which failed to find full expression in life, remain as discharged batteries of energy as it were, which find their expression in Devachan. No longer working in the slow dense material of the objective sphere, but in a practically frictionless medium, these energies give rise to an intensity of consciousness unknown to us on earth, and take a great time in which to exhaust themselves. Physical life is made up of a succession of impulses or urges; the vast majority of these are mere reactions to circumstances and fail to leave any permanent impress upon the individual centre. It is only when will and intelligence are invoked bringing the powers of reflection and choice to bear that these energies are stamped with an impress which survives death, and some permanent gain to the individual is obtained. Devachan is purely a realm of effects. It is only when working in the slow medium of physical matter, and through a sensorium responsive to its surroundings that we can maintain self-consciousness; consequently it is only here that the normal individual has the power to mould things, and create himself and his future.

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As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light.—H.P.B.

ADYAR ANNUAL REPORT

The General Report of the T.S. for 1930 has been published considerably later than usual and just too late to be noticed in our July issue. The Treasurer's Report is of considerable interest, and chiefly for the information given about Adyar. This is a considerable property, and is to some extent self-supporting. The Garden produced 16,680 rupees. The Rupee is nominally 50 cents but is actually worth only about 32 cents, the value varying from time to time with the exchange and the value of silver. The total income for the year ending October 31, 1930 was 92,712 rupees, which included 21,668 rupees from the previous year. The Adyar Library is probably the most valuable feature of the Headquarters. The books and MSS. are valued at 75,000 rupees and there is an endowment fund of 102,953 rupees. Mr. Telang, General Secretary for India, gives a full report and attributes a good deal of influence to the controversy arising over Mr. Krishnamurti. A Southern secretary speaks of the "stupor caused by the 'Star tangle'". The Bengal Secretary "ascribes the lethargy and indifference to the presence of 'the cults of Lord Gauranga and Sree Ram Krishna Dev, which continued to draw to them large numbers of spiritually-minded people, and they have so much in common with Theosophy that Theosophy itself languishes for want of members.' He however, does not go into causes why it should be so. If we could get at them, it might become possible to tackle the situation." The Northern Secretary, speaking of difficulties of work, attributes them to political unrest, to internal difficulties caused by the teaching of Krishnaji, and the vastness of the area. He "is of the opinion that there is nothing to prevent the Indian Section from adopting new lines of work and giving a lead in work for *Swadeshi*, Temperance and classes for Nursing and First Aid, and 'intensive and extensive' propaganda and other work, in

the press and on the platform, on behalf of and to encourage Hindu-Muslim unity." Of this, Mr Telang says: "I cannot think that work for these objects under definitely official patronage of the General Secretary will be in the highest interest of the Society or will make it less unpopular than it is, according to the Joint General Secretary. There are today political considerations so inextricably associated with it, and such mixed feelings have been roused on these matters, that any *official* assistance is bound to make difficulties for a large number of our members and give ground for the legitimate complaint that the Section is straying away from the Society's neutrality in the internal and national Indian Policies. It is well to know, further, how hard Dr. Annie Besant has laboured and in what multifarious ways for the achievement of Hindu-Muslim Unity, but every endeavour up to now has been frustrated. Where Dr. Annie Besant has not succeeded, I doubt whether the Indian Section under its infinitely lesser leaders can succeed. There is a lesson to be remembered in the fact that Dr. Besant's efforts have been made *not* as the President of the Society, but as that of the National Home Rule League. Even the Indian Round Table Conference, now sitting in London, is not finding the work any too easy, but it should be admitted that our members interested in the work are doing all they can." Cuba has suffered more than almost any other national society. The General Secretary is quite frank. "The past year has really been a trying one. On one hand the difficult financial situation in our country, and on the other hand, the teachings of Mr. J. Krishnamurti, have largely contributed to disband our Section." As a result the magazine had to be discontinued, and the membership dropped from 469 to 256. Another World Saviour discovered by Mr. Leadbeater would about paralyze the Society. Here it is not difficult to discover the fundamental weakness of many of the

National Societies. Austria, for example, promotes the legend in this way: "Bishop Leadbeater was felt (by not a few) to be the Tower of Strength, a veritable St. Peter, the Lodestar to whom our beloved Society can look for help whenever needed." Shade of Mr. Micawber! Our brethren seem to have forgotten that a Lodestar does not help the mariner but shows how he can help himself. Austria has some good ideas, however. They have brought out a catalogue of the 2000 volumes in their Library with a complete index of every book on their shelves. Norway expresses the strength of the other adverse influence. "The influence of Mr. Krishnamurti's teachings is felt very strongly everywhere, and these influences do not help us in our endeavours to spread the Theosophical truths through our Theosophical organizations and other channels previously initiated by the present leaders of our Society. In fact, many members leave us, believing that Mr. Krishnamurti does not want any Societies—Theosophical or others—and they want to 'follow him'. Of course, they may be quite right in choosing that course, but nevertheless, the Theosophical work is suffering thereby. We may hope for better times when people will understand that they may be able to 'follow him' even when they are members of a Society, say the T.S." An interesting note in the report of the Rumanian National Society is given. "It is noticeable that an eminent Rumanian politician, Mr. N. Titulesco, President of the League of Nations for this year, was manifesting in a speech at a banquet in Geneva his faith in reincarnation." Perhaps Mr. Peter Freeman, M.P., General Secretary for Wales has summed up the situation as well as any. "The past year has been one of 'taking stock.' It has been a time of testing. To those who may be strong, 'the Wind' has been welcome. Those who may be weak have been blown before its breezes. To those who are struggling, it has brought a searching of the Soul. For those who

have only taken Theosophy on authority, who have looked at it as a miser his wealth, who have toyed like children with the Divine Wisdom—how easily has 'the Wind' blown away this priceless possession that they have held so lightly. To those who have lived Theosophy; who have tried daily to put its teachings into practice; who have made Theosophy a reality—"the Wind" has come to strengthen, to vitalize, to regenerate the growing Soul. Like the young tree, its roots have been thrust deeper into Life, it has taken a firmer hold of Truth."

A REPLY TO BECHHOFFER ROBERTS

*Editor The New York Times Book
Review*

Having been appreciative for many years of the care with which The New York Times is edited, it was a matter both of surprise and regret to me to find that, in its issue of Sunday, May 17, it had opened its columns to a review of what can only be described as a scurrilous attack on Mme. Blavatsky. It is most unfortunate that the reviewer, Mr. Wilson, whose work is usually so valuable, had in this case no independent knowledge of his subject and hence was unable to detect the most crude misstatements and was led into repeating old and long-disproved calumnies. Were Mme. Blavatsky still alive, Mr. Roberts, the author of the book reviewed, would be liable to heavy damages for libel. Some of these charges were made in 1890 in The New York Sun, which was promptly sued for libel. Mme. Blavatsky died in 1891, before the suit was tried, thus relieving The Sun from liability. In spite of this, its editors examined the evidence that would have been presented at the trial, were convinced thereby of the falsity of their charges, and publicly retracted them, adding the statement that they should never have been published.

The facts in regard to the Hodgson re-

port to the Society for Psychic Research are well-known and could easily have been ascertained. This report was based on statements by the Coulobes, employees first of Mme. Blavatsky and then of the Theosophical Society, who had been discharged for attempting to extort money from the members of the society. They revenged themselves, after the manner of their kind, by slandering the society and their former employer. They supported this slander by an elaborate, though clumsy, "frame-up". Hodgson accepted their calumnies without giving either Mme. Blavatsky or her friends an opportunity to advise him of the facts or to answer their charges.

While I myself never had the fortune to know Mme. Blavatsky, friends of mine worked with her for years and knew of their own knowledge how utterly baseless these slanders were. Far from receiving money from the Theosophical Society, she contributed largely to its support from her own funds. She was a born fighter, giving her life with superb courage to battling for the truth as she saw it, against the entrenched and intolerant dogmatism of both the theology and the science of her day. In many respects her fight has been won, but in the course of it she made bitter enemies, some of them utterly unscrupulous in their methods of striking back at her. Calumny is an old weapon. President Roosevelt had to go through a libel suit to bring into the open and refute the groundless assertions of his enemies that he was a drunkard. As a woman, Mme. Blavatsky was peculiarly exposed to similar "whispering campaigns" of the evil-minded.

Her monumental writings carry in themselves a complete refutation of such backstairs slanders as those dug from the muck heaps of the past by Mr. Roberts. No personal accusations, however scurrilous, can diminish or explain away these works or the extraordinary manner in which, written nearly fifty years ago, they anticipate

the most recent discoveries of science. Her statements that all matter is permeable to certain forms of light, made before the discovery of the X-ray; that there are finer forms of matter than any known to science, made at a time when the atom was regarded as indivisible and long before electrons or protons had been heard of; that force, matter and consciousness are all aspects of one unity, long before modern physics ascertained or even suspected the interchangeability of force and matter; that man had lived on earth for many millions of years when the estimates of the boldest anthropologists of her time were less than 100,000 years, all speak for themselves. For twenty years I have watched with keen interest the verification by science of many of the views she was so ridiculed and vilified for advancing half a century ago. Many more are still in advance of scientific confirmation, but, so far as I know, in no case has any statement of hers been disproved.

In addition to her voluminous writings on scientific subjects, she presented a noble standard of ethics and a view of life and of the nature and destiny of man of majestic grandeur. It is not her fault that this has been obscured in the public mind by those who, since her death, have for their own purposes misused and caricatured the word theosophy.

In view of these facts, all of which are open to verification by any one who chooses to take the trouble, it is disappointing to find The New York Times at this late date lending its columns to a renewal of the baseless vilification of a noble woman.

J. F. B. Mitchell.

Linden Hill, Flushing, N.Y.

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

PUPPETS OF THE DUGPAS

By James Morgan Pryse

In the *Key to Theosophy*, published fresh from her pen in 1889, H.P.B. has this to say of certain concealed enemies of the Theosophical Society:

"I do not call the enemies we have had to battle with during the first nine or ten years of the Society's existence either powerful or 'dangerous'; but only those who have arisen against us in the past three or four years. And these neither speak, write nor preach against Theosophy, but work in silence and behind the backs of the foolish puppets who act as their visible *marionettes*. Yet if they are *invisible* to most of the members of our Society, they are well known to the true 'Founders' and protectors of our Society. But they must remain for certain reasons unnamed at present. . . . I may or may not know them—but I know of them, and this is sufficient; and *I defy them to do their worst. . . . They will not crush the Society, do what they may.*"

The enemies here spoken of are obviously the occultists of the "left-hand path", sorcerers, in common Theosophical parlance termed *dugpas*, using the word generically; for though the *dugpas*, "red-caps", are denizens of Tibet and Bhutan, animal-human fiends of the same kidney have their habitats in many countries. When doing their nefarious work in the astral they are of course "invisible" to non-clairvoyant members of the Society; and though few indeed are the members who have developed the psychic sense of sight, yet even without that faculty any member gifted with ordinary commonsense should be able to tell who are the tools of the *dugpas*—the "leaders", "successors" and message-getters who are "the foolish puppets who act as their visible *marionettes*"—should be able to "spot" them, as we say colloquially. Take a look at a few of them, past and present, some of them still debauching the T. S. and others now

resident in Kamaloka :

The "Purple Mother," the disreputable and impecunious fake-medium who disrupted the T. S., ruined the American Section, and feathered her nest at Pt. Loma, establishing there a colony of her dupes and sycophants.

The self-dubbed "trained clairvoyant" who is psychically blinder than a bat in the sun-glare, and whose malodorous reputation and preposterous Neo-Theosophy have brought the T. S. into world-wide disrepute.

The disciple of the "Purple Mother" who deserted her and started a rival Society, making the ridiculous assertion that he was "the only one of the old Theosophists who hadn't gone wrong," mendaciously claiming that he was a "chela" of W. Q. Judge, and that the latter had commissioned him "to reincarnate the T. S. and the E. S.," and pouring into the ears of his dupes many other mendacities, some of them originated by his preceptress, the "Purple Mother" and others of his own invention.

The other disciple of the "Purple Mother" who upon her departure to Kamaloka appropriated her shoes and mantle, inaugurated himself her successor (though the lack of any documentary proof of his "successorship" places him on the footing of an usurper), and who, while making the usual claim to be a getter of Mahatma-messages, expatiates on his own greatness and goodness, thus trying to cloak his mediocrity with a smoke-screen of slobbery self-praise.

The *fille de joie* who faked foolish messages, falsely asserting that they were from "the Master Hilarion," set up a "Temple," and started her few dupes tobogganing down the facile descent to Avernus.

The deluded lady who dishes out to her credulous followers "messages" from many Masters, including the Master Paul and the Master Jesus.

The other lady, likewise deluded, who

writes big books filled with pretentious "occult" nonsense, imagining herself to be the amanuensis of an Adept in Tibet—where there are no Adepts.

The "world-teacher" who babbles anti-theosophical puerilities which are dugpa-devised to lead astray, cunningly, those members of the Society who have but a feeble grasp of Theosophy and have not yet learned to study and to think for themselves.

Other lesser "foolish puppets" capering corybantically in the T.S., responsive to the invisible strings jerked by the dugpas, but attracting little notice.

During the period, 1886-1889, to which H.P.B. adverts in the passage quoted, the T. S. had, after a somewhat wobbly career, gained a fairly firm footing. It gave promise of becoming what it was intended to be, a mighty power for the spiritual and moral advancement of humanity. Thereupon the "Brothers of the Shadow," the malignant foes of everything that promotes the spiritual evolution of mankind, made their astral onslaught upon the Society. They did not "crush the Society". They never could have crushed it from without. They did worse than that. Soon after H. P. B. passed away they managed to gain control of the Society by taking advantage of the weakness of one of its most prominent members, and from within they have polluted its teachings and have evilly mis-directed its activities until it bids fair to become a menace to mankind. When Mr. Judge, Vice-president of the T.S. and Secretary of the American Section, who had been a Spiritualist before he became a Theosophist, reverted to Spiritualism, his weakness occasioned a breach in the defensive wall of the T.S., and entering through it the evil forces gained possession of the Society. He associated with a number of spirit-mediums and fell under the baleful influence of two of them, Mrs. Tingley and Mrs. McKinstry, fraudulent mediums but fit instruments for the dugpas. Through the evil machinations of

these two women the American Section was led to secede from the T.S., and after Mr. Judge's death Tingley took control of it, claiming to be his successor. McKinstry went to London and tried to induce Mr. Mead, the Secretary of the European Section, to join their faction. Failing that, she dropped into obscurity. Thus the dugpas ruined the American Section. Later, through another of their "puppets", the "trained clairvoyant," they ruined the rest of the Society.

Said H.P.B. concerning the dugpas, "I defy them to do their worst." Well, they have done just that, not by crushing the Society, but by disuniting it and corrupting it. As an organization for the promulgation of pure Theosophy it is a complete and dismal failure. If it had escaped being dominated by its deadliest enemies, and had maintained its integrity, disseminating the Esoteric Philosophy transmitted to it by H.P.B. and the Initiates, of whom she was the agent, the Society would have increased mightily, attracting to itself the ablest minds and the noblest elements of humanity. But can it be expected that intelligent seekers after truth, mystics, philosophers, scientists and others, could ever be drawn into any of the petty factions into which the Society has been shattered? Any sensible investigator can plainly see that every one of those factions is characterized by narrow bigotry, personality-worship, perverted philosophy, superstition, charlatany and ridiculous false pretensions. The only hope of keeping the Theosophical Movement alive until the coming of the next Messenger of the Masters rests with those individual students of Theosophy, inside and outside of the Society, who are wise enough to shun the dugpa-dominated false teachers and hold unalterably to the course laid out for them by H.P.B.

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If law is equitable, it must apply impartially to all.—H.P.B.

H. P. BLAVATSKY

A List of some Books, Pamphlets, and Magazine Articles, Referring to H.P.B.

Note—The compiler does not pretend to have searched the whole body of Theosophical periodical literature for matter about H.P.B. He has, however, gone through most of the principal magazines in English up to 1930. The following are some of the volumes which he has not done:

"The Theosophist", from 1915.

"The Theosophical Path" and its predecessor, from 1898 to 1929.

"The Theosophical Quarterly", vols. 1-7, and 15 to current vol.

"The Word", vols. 14, 18, 19, 20, 21.

Reference is given as a rule to original sources, except in certain cases where reprints are much more accessible to present day students.

It should be noted that several of the articles by W. Q. Judge, and some others, are to be found reprinted in the early vols. of "Theosophy", published by the U.L.T. at Los Angeles.

Abbreviations used:

CT—"Canadian Theosophist".

HPB—"H.P.B. In Memory of H.P. Blavatsky, London, T.P.S., 1891.

(A new edition of this has just been issued by the Blavatsky Association, London).

IT—"Irish Theosophist".

L—"Lucifer".

MP—"A Modern Panarion", London, T. P. S., 1895.

P—"The Path", (1886-96).

Pam—Pamphlet.

Rem—"Reminiscences of H. P. Blavatsky and the Secret Doctrine", Wachtmeister, London, T.P.S., 1893.

Rep—Reprint, Reprinted.

T—"The Theosophist".

TF—"Theosophical Forum", (1888-1897)

TP—"Theosophical Path".

TQ—"Theosophical Quarterly".

- TR—"Theosophical Review" (1897-1909)
 Ty (1)—"Theosophy" (1896-97).
 Ty (2)—"Theosophy" (1912-30).
 (a) *By Relatives, Pupils and Friends*
 Aiyar K. N.—"The Prophetic Character of H.P.B.", T:xviii, p. 540.
 Ananda—"Experiences of a Hindu about H.P.B.", T:xii, p. 671.
 Anonymous—(see below).
 Arundale, Francesca—"Madame Blavatsky and her Work", HPB, p. 69.
 Barker, A. Trevor—"The Letters of H. P. Blavatsky to A. P. Sinnett", Bk, London, T. Fisher Unwin, 1925.
 Bax, Clifford—An Ode to H. P. B., T:xxx, p. 89.
 Besant, Annie—"The Theosophical Society and H.P.B.", L:vii, pp. 275-451, and viii, p. 58. (Rep as Pam).
 "The Great Mare's-Nest of the Psychological Research Society", "Time", March, 1891. (Rep as Pam).
 "As I Knew Her", HPB, p. 28.
 Answer on H.P.B. and Her Writings, "Vahan", I:xxxvii.
 "Theosophy and Christianity", L:ix, p. 89. (deals with status of H.P.B.).
 Note on H.P.B., L:x, pp. 95-6.
 Note on H.P.B.'s regard for children, L:x, p. 446.
 Criticism of Solovyoff's attack on H. P. B., L:xvi, pp. 93, 441.
 Review of "Old Diary Leaves", L:xvii, p. 342.
 "H. P. Blavatsky and the Masters of Wisdom", Pam, London, 1907.
 "White Lotus Day, 8 May, 1929", Pam, Adyar, T.P.H., 1929.
 Blake, C. Carter—"Evidence from a Modern Scientist", Rem, p. 117.
 Bragdon, C.—"Episodes from an Unwritten History", Pam, Rochester, N.Y., c. 1910.
 Buck, J. D.—"The T.S. and H.P.B.", T:xii, p. 511.
 "H. P. Blavatsky as seen through her Work", HPB, p. 41.
 Burrows, Herbert—"What She is to Me", HPB, p. 35.
 Butt, C. Baseden—"Madame Blavatsky", Bk, London, Rider and Co. 1926.
 Cleather, Alice L.—"H. P. Blavatsky: Her Life and Work", Bk, Calcutta, Thacker, 1922.
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REVIEW

“THE INNER TEACHING AND YOGA”

This little book by Charles Wase was first published in 1921 and Mr. John M. Watkins is fully justified in issuing a new edition. It embodies an effort to bring the thought of the East into the Action of the West, and while those who fear Hatha Yoga may find more than they feel is authorized for the uninitiated, there is also to be considered the fact that it is by “self-devised and self-directed” efforts alone that the student progresses. Nor is there anything in the book that can be condemned as unorthodox. “It is given to every man or woman, free choice to follow the eight-fold path—Right Belief, Right Aims, Right Speech, Right Action, Right Means of Livelihood, Right Endeavour, Right Mindfulness, and Right Meditation”. The practical instruction it gives will help any sincere student, if he takes the pains necessary, to follow it faithfully and without self-seeking. But it is a path of difficulty for those engrossed in family life. Yet, “the Yoga method of training, rightly understood, does bring an extraordinary degree of development, not only in Spiritual Consciousness, but also in the actual attainment of Mental Power, and the capacity to dominate environment, and to influence not only your own life for good, but also the lives of other people.”

It is obvious, since this is the case, that the student must be grounded in unselfishness before he can trust himself with such development. There is no humbug in it of following a leader or pledging oneself to any one except the Divine Self that is

in every man. Explicit instructions are given for methods of Yoga breathing, and care should be taken to follow these, if adopted at all, most faithfully. The author gives a warning not to read too many books. It is practice, not theory, that is required. We wish the members of the T.S. could imbibe that lesson. If we all worked, and put our hearts into the work of the Movement, nothing could hinder its progress. The world would soon begin to show results.

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

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Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure; unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefits they may confer—is a Theosophist.—H.P.B.